


## STAKEHOLDERS. 22

SALEM O. FRIDAY, FEBRUARY 20, 1846.

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**JAMES BARNABY, Jr., General Agent.**

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Frederick Douglass, at one of his meetings in Belfast, Ireland, gave the following description of the pro-slavery churches of America.

Mr. Douglas, in addressing the meeting, said—One of the most painful duties he had been called on to perform, in the way of his Anti-Slavery advocacy, had been that of exposing the corruption and sinful position of the American churches, in regard to Slavery. (Hear, hear.) It was, indeed, when he first commenced that advocacy, one among the only duties that he felt anything like shuddering from. It was to him a most painful undertaking; but he had always looked upon it as possessing, in a superlative degree, justice, love of humanity, and the love of God. He had not supposed they were capable of descending to the low and mean work of upholding and sustaining a system, by which three millions of people were divested of every right that belonged to humanity. (Cheers.) But, in examining into the character of the churches of America, he was led to see, that, unless the Church was exposed, unless the deeds of her Ministers were made known, and the Right of truth be permitted to shine into her dark recesses, they must be forever

(Hear, hear, and cheers.) The only way of proving her, and saving her from the deep damnation of which she was in danger, and into which she was plunging, would be, to expose her, and enlist all the energies of the good and upright to reform her. (Cheers.) In exposing that Church, he did not place himself in the position of an enemy—let no man rank him among the enemies of the Church, or the enemies of religion, because he dared to move the masses in his favor, to tear off the pontifical robes she wore, and give freedom to the oppressed. (Cheers.) It was for her salvation he did it—it was for her purification he did it—it was for the redemption and disenthralment of his race from the chains of Slavery he did it. (Loud cheers.) He was exceedingly pleased in the

last meeting which he had held, to hear a minister, who occupied that pulpit, welcome him (Mr. Douglass) to that platform—with in those walls—before those people, who listened to him—to expose the corruption and evil which prevailed in the Congregational churches of America;—it was an act which must identify that man, that minister, with the friends of truth and freedom. He displayed an openness, a magnanimity, and a willingness for self-sacrifice, which distinguished him from the majority of Congregationalists. Innocents, they knew, sought the light of God—it sought to be examined, searched, and tried. Truth would not hold that man guiltless, who, in the light of the nineteenth century, lent his sanction to the system of American Slavery. (Hear, hear.)

He would call their attention to the doings of one or two of the churches of America. A Baptist brother had requested him to state to the meeting what the Baptist Church was doing to uphold Slavery. They were aware that the Baptist Church was congregational—that was, that each church was independent of the other. They met, however, triennially, (as we understood Mr. Douglass to say) for the purpose of counselling as to the means of spreading the Gospel among the heathen. At the meeting before the last year in Baltimore, the text was John 13:35, "Let your light so shine before men, that they shall see your good works, and glorify the Father who is in heaven," and the subject was, "What did they think were the views of this Rev. Doctor as to the duty of Christians, with regard to Slavery?" Why, at that meeting, he said, wherever any institution, such as Slavery, became established by law, in any country, every Christian was right in upholding it. (Cries of "Oh, Oh!") But they need not be surprised.

met at his house expressing himself, for his part, as a manstealer, and the other officers were thieves. There was one noble-minded man, the Rev. Mr. Gallusha, on the Committee, who was a friend of abolition, one of the most eloquent of the delegates at the World's convention, and who departed this life a few months since. That Christian man desired to see Slavery, which he denounced as a sin against God, abolished; and what was the consequence? Why, his friends on the Committee had him struck off, and that for no other offence than because he hated Slavery. He was a talented man—one of the brightest stars in connection with the Baptist congregations of America;—he was a successful

ful minister, and was an honor to the mission, except, indeed, that he was accustomed to denounce Slavery as a sin, and the slaveholder as a sinner. The Rev. Lewis Boles said, there was vast amount of unknown sin among their brethren in the South, for the slaveholders. His friends did not associate with the pickpocket, with the common thief, or the thief; but they did much worse—they associated with the murderer, not the murderer of the body only, but the murderer of the soul. (Hear.) He repeated they were murderers of the soul, for they shut out from it the light of God's truth. (Hear, hear.) They would dethrone the Almighty from the hearts of the people, and compel them to worship man rather than God. (Hear, hear, hear.) Mr. Douglass then read an advertisement, offering the property of a certain Baptist Doctor of Divinity, in the South, for sale. Among the items mentioned in the advertisement were, a library of works, chiefly theological; several mules; and a number of slaves. There, said Mr. Douglass, they had man associated in the old way: a library, chiefly theological, the property of a Doctor of Divinity; several mules, and a number of slaves! (Cries of "Oa, Oh!")—These things, occurring in a Christian country, should make people hang their heads, and weep over such a man as this Doctor of Divinity; yet, this man was reckoned among the pious of the earth, and would have been received by the Baptists of Belfast, a few years ago, as a good Christian minister. He would not be so received now, he (Mr. Douglass) would venture to say. (Cries of "No no.") But that was not all, for there they had them setting aside the marriage state, by separating the husband from the wife, and selling them to different masters. There they had them entering into the trade of raising slaves, as the people of this country would cattle for the Smithfield market; and they had ministers of the Gospel, too, who could tear the husband from the wife, and send him away to the most distant market to dispose of him,—and these men wished their slaves, who were placed in such a position, to marry again. One of these ministers (as we understood Mr. Douglass to say) sent a query to a brother minister, as to whether a man and his wife, separated as he (Mr. Douglass) had described, ought to marry again; and the answer given was, that when they were so separated, in the sight of God, they should be viewed as if they were dead, and by marrying again, they could be saved from many temptations. (Cries of "Oh, ah!") There they had the Baptists of America sanctioning such a course, and yet calling themselves Christians! He would not proceed further with the Baptist Church. The Rev. Dr. Sharpe, who was over here a few months ago, entertained similar views, with regard to Slavery, to those entertained by Dr. Chalmers, and other eminent men of the Free Church of Scotland; in his opinion, it was an evil that should be abolished; but its existence should not prevent persons or churches from holding Christian communion with each other.—(Hear.) He knew he got not a little of the money which supported him from the slaveholders, and, therefore, he says, "Ministers are like other people, they feel they must live." (Laughter.) George Bradburn, of America, speaking with a minister on the subject of Slavery, in connection with his

\* We presume the reporter mis understood Mr. Douglass, for he doubtless referred, not to the answer of a minister to a brother minister's query on this subject, but to the answers of two entire Baptist Associations.— We subjoin those replies, that our Baptist readers may understand the state of morals among those whom they invite to their communion table.—[Eds.]

The Savannah River Baptist Association in reply to the question,  
 "Whether, in a case of involuntary separation, of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to marry again,"

*Answer.*—“That such separation among persons situated as our slaves are, is *civily* a separation by death, and they believe, that, in the sight of God, it would be so viewed. To forbid second marriages in such cases, would be to expose the parties, not only to stronger hardships and strong temptation, but to *church censure*, for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christians. *The slaves are not free agents, and a dissolution by death is not more entirely without their consent, and beyond their control; than by such separation.*”

At the Shiloh Baptist Association, which met at Gourdrine, Va., in September last (1844) the following query, says the Religious Herald, was presented from Hedgeman River Church, viz: "Is a servant, whose husband or wife has been sold by his or her master into a distant country, to be permitted to marry again?"

The query was referred to a committee, who made the following report, which, after discussion, was adopted :

"That in view of the circumstances in which servants in this country are placed the committee are unanimous in the opinion that it is better to permit servants thus circumstanced to take another husband or wife."

[illegible]

he heard the groans of the poor man, he had compassion upon him, bound up his wounds, pouring in oil and wine, set him on his own beast, and took him to an inn; gave the host two-pence, and told him to take care of him, and that whatever he spent more, when he returned he would repay him. So it was even in Belfast; the people were on the side of the slave;—there would be no difficulty in getting from them an expression of their feelings in favor of the slave, [hear]—it was only in the higher or upper classes—the class of "Civils"—[alluding to a writer in *The Banner*] that such a difficulty would arise. The leading Doctors of Divinity in America, and the Professors in the Colleges, were in favor of Slavery. There was Professor Stewart, of the Andover Seminary, one of the first Biblical schools in New England—that gentleman had committed to him the instruction of the ministers of a large portion of the Congregational denominations, and he was an advocate for slavery. The Rev. Dr. Fisk, who some time ago, was welcomed by the Methodist Church, in Dublin, though they had shut him [Mr. Douglass] out,—this Doctor Fisk became uneasy, when he heard it said that Slavery was a sin, and, not willing to commit himself on the question, wished to have the opinion of Doctor Stewart on the subject. This man, who would have said that sheep stealing was a sin, and would have decided so at once, had to consult a learned Doctor as to whether man stealing was a sin—[hear, hear]—but, then, they knew that it was necessary that he should live, and he could not do so, independent of his congregation. [Laughter.] Doctor Stewart sent him a reply, in which he referred to the case of Onesimus, whom he stated Paul had sent back to Philemon for life. He [Mr. Douglass] would be glad to know where Dr. Stewart learned that Onesimus was sent back into Slavery for life; was it, he would ask, from the law? If it was, he [Mr. Douglass] would tell him, that Jewish slavery was not for life; there was no such thing known among the Jews as slavery for life, except it was desired on the part of the servant himself. What did the Apostle say himself!—He said, he sent back Onesimus greater than a servant; and told Philemon to receive him as he would receive him, Paul; not as a slave, who could be sold in the market, but as a brother beloved.

After aiding to the escape of a St. John-  
son Walker, and a Mr. Torrey, who were  
branded and cast into prison, for aiding the  
slaves to escape, and to the escape of John  
Brown, he was sentenced to be executed  
for a similar offence against American law,  
but which sentence the voice of Great Brit-  
ain prevented from being carried into effect,  
he observed, with regard to Brown it was  
said, there stood Brown and there stood the  
law; and did not Brown know that he was vi-  
olating the law? He [Mr. Douglass] would  
answer that Daniel knew he was breaking the  
law, when he would not worship as he was  
desired—[hear, hear]—and so did Shadrach,  
Meshach, and Abednego, when they re-  
fused to worship the golden image which they

King had set up. He was sometimes led to think, that if some of the clergymen of the present day had been their advisers, they would have advised them to bow down, but not to worship the image; they would have told them that they had to live, that they should be very cautious, being the only ministers among the heathen; that if they lost their lives there would be no Minister of the Lord among them, and that then they would be left in the dark, to grope their own way. [Hear.] Such was the kind of wisdom they saw displayed by the Free Church of Scotland; but God was confounding the wisdom of the crafty, he was exposing the sophism of the worldly. He hoped the unanimous cry of the people of Belfast to the Free Church of Scotland, and all the other churches, would be, "Have no communion with the American slaveholders;" and that the next thing the Free Church should do would be to send back the blood-stained money which they had received. That was the only safe course: They should tell the Americans that they saw the slave at their feet, they saw him dying, and divested of every religious opportunity; and that, therefore, they could not fellowship with them; that they would gladly do so, but that the blood of the slaves forbade them to do so. If it would do this, they would give Slavery a blow that it would stagger under, among a large class of religionists in America. Mr. Douglass then resumed his seat loudly cheered.

The following is an extract from a speech made at the late annual meeting of the Massachusetts Anti-Slavery Society, by Parker Pillsbury of New Hampshire. The meeting was held in Faneuil Hall, and a writer from Boston speaks of the effort as "one of the most admirable addresses to a popular audience that was ever heard, even in that Hall of eloquence. The skill and tact with which he managed the audience, the felicity of his illustrations, the keenness of his sarcasm, the pathetic beauty of his grief over the departed spirit of liberty from the people, were of the highest and most perfect description. The great audience listened to him like one man, and their silence and their acclamations of applause, alternately bore witness to the power of the speaker."

I remember Mr. President, when I was a little boy, to have heard an address from a missionary who lived among the Indians. He had brought with him from his benighted home a number of the national idols. Exhibiting these before his audience, he said to them: "these are the idols, (these images of wood and stone) which the people in the place where I live are accustomed to worship instead of the one God our Father." He then expatiated upon the awful wickedness of such worship, and added, to make it seem still more horrible, that the people not only worshipped these gods, but they actually had a class of people whose regular business it was to manufacture them, and shops where they were bought and sold the same as any other merchandize. The preacher dwelt upon this last idea, that the people were sunk in degradation that they actually made merchandize of their gods; until our imaginations were so excited and our sympathies so stirred up, that tears of pity rolled down the cheeks of nearly every person present.

I remember myself very distinctly to have been deeply affected by these circumstances, and have had frequent occasion to recall them to my mind. I heard with childish astonishment that there was any where upon the earth so degraded a people, and it seemed to me almost incredible thing that they should continue in such gross darkness. But it has since occurred to me, in this latter and more mature age, that there may be a heathenism even greater than that which so affected my young mind, and that, alas, it is to be found in our very midst. Let me explain. You will all remember that beautiful prayer of our Saviour's on the eve of his crucifixion, when he prayed for his disciples that they might all be one,—to quote his own words, “as thou father art in me, and I in thee that they also may be one in us.” Now I ask, with this prayer in my mind, when the Southern auctioneer puts a disciple of Jesus Christ upon the block to be knocked off to the highest bidder, who does he offer for sale? Not indeed an idol of wood and stone, but the Almighty God himself; for inasmuch,” says Christ, in another place, “inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.” I assert then, taking this view of the case, that the people of this country are in the daily custom of dragging their God from his throne, and offering him for sale at public auction! And now I ask, which is the more heathen nation of the two, the nation that does this, or that which trafficks only in gods made of wood and stone? Let our common sense answer.

I wish now, turning from this appalling idea of a nation daring to offer up the infinite God at public sale,—to say a word to the mothers who may be present. You have two beautiful daughters just blushing into womanhood, round whom cluster the dearest affections of your heart. You go home to-night, and find that one of them has been stolen by a band of robbers and carried off and sold to some polluted harem of the East, while the other has been murdered in cold blood. As the awful thought comes over you that one of those pure and lovely beings has become the victim of brutal lust, how will you fall upon your

knees before God, and while you mourn in bitterness of spirit over *her* dreadful fate,—bless God that *her* sister had rather fallen beneath the blow of the murderer!

And yet in this enlightened nation, he who should murder one of your daughters would be hung, while he who should simply steal one of them and sell her into the arms of a debauchee, might be elected a member of the American Board of Commissioners for Foreign Missions,—if not indeed President of the United States.

Mr. President, I have, up among the hills of New Hampshire, a daughter over whose head have passed scarce thirty moons. I need not say to a company composed so largely of parents how dear she is to my soul. Yet rather than that daughter should be stolen from the arms of her mother and sold into Southern slavery, (as hundreds of her equal sisters are, every day,) I would (awful as would be the alternative) that she might die by the knife of the assassin. Oh may God grant that whatever else be the fate of my child, she be spared from the horrid life of slavery. Infinitely rather would I that her pure spirit should be borne away on the wings of love to the bosom of her God.

But, Mr. President, that which I so deprecate for my own child, is the fate of one sixth of the children of this nation,—and yet the American Board of Foreign Missions, one of the most numerous and 'respectable' religious bodies in the land, speaks of this appalling state of things as being an 'organic sin,' that is a sin created by our social and political organizations, and therefore not to be meddled with until the public conscience shall be enlightened!

LOGANSPORT, Ia. Oct., 14, 1845.

We, the undersigned, Ministers and Elders of the Constitutional Presbyterian Church of the State of Indiana, believing that the system of slavery, as practiced in the United States, is not only sinful in itself, but that in its practice, it is paralyzing the efforts of the Church in propagating the pure gospel of Christ, injurious to the soul of the master, and to the comfort of the slave; and while it continues in connection with the Church it will be a source of continued discord, distract her counsels, and divert or dry up her charities. Therefore, we unite in calling a Convention of all the Ministers and Elders of the United States, who believe slaveholding is a sin, to meet two days previous to the meeting of the Triennial Assembly, in May next, at Philadelphia, at 10 o'clock A. M., for the purpose of devising a course of action for the Church and the cause of Christ, connected with slavery, and if possible to devise a remedy for the evil.

We would also invite the brethren of the other branches of the Presbyterian family, and our Congregational brethren who believe that the slaveholding relation as it exists in the United States, is a sinful relation, to meet us and take part in our deliberations.

Jonathan Cable,	J. H. Johnston,
S. Hitchbridge,	S. K. Sneed,
J. M. Sadd,	Alexander Simes,
A. Johnson,	Asa Martin,
Charles Beecher,	Henry Little,
Charles W. Torrey,	Wm. M. Cheever,
John M. Dicky,	H. W. Beecher,
Thomas Anderson,	Jas. A. Carnahan,
M. M. Post,	James Thompson,
E. O. Hovey,	Eliphalet Kent,
James McCoy,	

John C. McCoy, Samuel Donnell,  
Stephen C. Stevens, Thomas Hamilton,  
Cyrus Sharp, Luther A. Donnell,  
Robert Mitchell.

P. S. We hope all papers friendly to the purifying of the Church from the evils of slavery, will give this call an insertion.—And brethren friendly to this Convention, will please respond to this call, by sending their resolutions and names to their respective papers.—*N. Y. Evangelist.*

FROM CUBA.—The Herald has the following letter by the brig Joseph, arrived Tuesday, in 13 days from Matanzas:

MATANEAS, Jan. 18, 1846.  
We profit by this opportunity of the sailing from this port of the American brig Joseph, to inform you about the critical state of the country at the present time.

The despotism and atrocious depredations of the Spanish Government has arrived at the highest degree of iniquity. The enlistment for a militia, the suppression of a great number of advocates, the extinction of the University of this Island, the introduction of new and enormous taxes, have excited at last, the public indignation, and the opinion of the natives is almost pronounced.

The news about the proposed purchase of this Island by the Government of the United States has reached us with incredible pleasure, and has been echoed with shouts of joy and enthusiasm in every quarter, and by every Creole heart.

An agent of the Government of the Union, with the help of our brethren, the Anglo-Americans, might be enough to attain the object of the purchase, without millions being necessary to do it. The natives are disposed to the co-operation, by all means, on that purpose, and we are the organ of the opinion of the greatest number of them.

Cultivate an enlarged benevolence—remembering that you live in the nineteenth century.



## COMMUNICATIONS.

### PROSCRIPTION.

MAHONING, Jan. 28th 1846.

EDITORS:

I take up my pen to give you an account of what has been going on here for a short time past. About three weeks ago a colored man, named John Girley, came here as a lecturer on slavery. After delivering several lectures in the neighborhood which were chiefly occupied in giving an account of the cruelties and outrages that had been perpetrated upon him by Southern tyrants, he concluded to stop and go to school awhile. This offended two individuals, Joseph Cadwallader, a Democrat, and Samuel R. Bailey, a Whig, and accordingly they took their children from school, and by means of slander, threats and bribes (one man was offered two dollars to withdraw his children) prevailed on two others to withdraw. By the law of Pennsylvania, there is a board of six directors in each township who have the control of all the schools in that township, the people of each district may, however, choose a committee of three of their own number, to govern the local affairs of the school, provided the directors give them power to do so.

A majority of the directors of this township are willing that all should enjoy the privileges of education. They, however, got an ex-justice of the peace to write the following notice, but I believe it has not been presented.

"To the School Directors of Mahoning Township, Mercer County. You are hereby notified that certain persons in school district No. 39 at Quaker Town have put teacher and pupils into our public school contrary to our wish, and contrary to the act of assembly in such case made and provided. We therefore pray your honors to remove the nuisance, and pay no public money to any Teacher who is not examined and appointed according to Law.

Respectfully your ob't servants."

Their next resort was to call a meeting and endeavor to elect a pro-slavery committee. The election came off last Saturday night—16 persons voted and 17 votes were polled. Two tickets came out folded together, each containing the names of the pro-slavery Committee. The committee elected consists of two abolitionists and one slaveholder (in heart,) the last, however, has refused to serve. The result of the election has cooled them down greatly. Whether any thing more will be done or not I cannot tell.

Yours for Universal Liberty and equality,  
WM. C. ALEXANDER.

### LETTER FROM NEW BRIGHTON

DEAR FRIENDS:

Who will labor to open the prison doors so that the oppressed may go free? Will those who occupy the highest seats in Church and State? Who that is acquainted with reform, does not know that the Churches of the land are a refuge and a hiding-place—not for the slave, but for slavery and the slaveholder? And does not the State throw its shield of defence around this accursed system, giving it security and power, while it robs and despoils the slave, and sends him back to his prison house of woe? Thus with "principles and powers and spiritual wickedness in high places" arrayed against reform and reformers, it is not strange that we should feel at times disheartened, and almost ready to retire from the conflict. But when we reflect that Truth is immortal and invincible—that though it may be retarded in its onward course, and crushed for a time, yet its triumph-hour must come at last.—When we see a host of true men and women, unflinching in spirit, and undaunted amid the thunder and the storm—steadily marching onward, and with a pen of fire, and a voice startling and eloquent—awaking the world from its slumbers, by rebuking wickedness, though clothed in magnificence and grandeur, and exposing the villenous and rottenness that lurk beneath the gilded robes of the Sanctuary, and the popular villany committed and carried on by political demagogues and priestly jugglers—when we see noble-hearted men starting up in the very slave-land, and lifting up their voices like a trumpet, and though human hyenas, fierce and rampant, growl and gnash their teeth because they utter the truth, yet faithful and fearless amid it all still send out their bugle-notes of freedom, when we see political and ecclesiastical bodies, tottering before the blows given by the champions of liberty, and the whole nation rocking like a ship amid the ocean-storm from the agitation caused by the discussion of the great question of Human Rights—when we see these things we can but take courage, and hope and labor on.

Lo! the waking up of nations,

From slavery's fatal sleep—

The murmur of a universe—

Deep calling unto deep."

Notwithstanding the discouraging circumstances which from time to time present themselves, slavery in all its forms is destined to pass away, and freedom and peace take

its place to gladden and beautify the earth. The Jubilee-day will come, when songs of freedom will be sung in every vale and glen, and on every mountain-top and rocky highland where man makes his home.

The labors of Stephen and Abby, together with your own in this place have had their good effect, and will help to bring about that happy period. The truths then uttered found a response in a number of hearts, which I trust will eventuate in their complete anti-slavery redemption, and that they may understand that "he is true to God, who is true to man."

Some of the very "wise and prudent" would not go to hear. They shrink from free discussion, having a consciousness of being in error. Of such, one true man or woman "can chase a thousand, and two put ten thousand to flight." Had they confidence in truth, and the views they entertain, they would court investigation, and not skulk away, like cowards, into corners and pulpits and there give utterance to their slander and lie against her whom they dare not meet in open encounter.

The true-hearted, the self-sacrificing, the humble, whom the world hate, who are willing to bear obloquy and scorn for the Truth's sake—these will have "to open the prison-doors"—and to such does Humanity turn with longing eyes for deliverance.

Yours for the triumph of Truth,

MILO A. TOWNSEND.

New Brighton, Pa., January, 1846.

### ANTI-SLAVERY BUGLE.

SALEM, FEBRUARY 20, 1846.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

### THE BLACK LAWS.

The Whig Anti-Slavery party—for when it suits their purposes, its leaders claim not only that it is anti-slavery, but the only efficient anti-slavery party—has at last been brought to action on the Black Laws of Ohio. As that party had a majority in both branches of the Legislature, every body who put faith in the promises of Whig leaders, anticipated the speedy repeal of the odious Black code. Action was however put off from day to day; there were so many more important things to be attended to—there were dogs to be taxed and grave-yards to be protected, Insurance companies to be chartered and Banking corporations to be defended, License laws to be re-modelled and gambling laws to be enacted, new counties to be erected and old quarrels to be revived, party squabbles to be attended to and speeches made for Buncombe; in short, their other business was so pressing, and so transcendently important, that although the House committee reported on the Black Laws a considerable time before, no action was had upon the subject until the 9th inst. at which time the House proceeded to its consideration.

The Democrats of course did not like the Bill proposing their repeal, and the Whigs we suspect liked it about as little, but to keep up appearances had to pretend less aversion than they really felt. "What shall be done with the Bill?" asked the Speaker. The Whigs looked aghast at each other, and seemed to think it exceedingly unkind for the Speaker to put such a perplexing question.—An awful silence pervaded their ranks, until a Democrat—Dr. Higgins—came to their relief and proposed its indefinite postponement. The very thing, said they—at least in the language of conduct—for if we accept the Bill, the Whigs of Ohio will never again find favor in the eyes of the South, and if we reject it, the Buckeyes will point to the action as an evidence that our party is not anti-slavery. Give it a genteel go-by; postpone it indefinitely, and tell our anti-slavery constituents and friends, there was not sufficient time to discuss its merits, and thus we shall be enabled longer to humbug them.

When the vote was taken, there were 40 Whigs and 22 Democrats present. Of the Whigs, 25 voted for its postponement, and 15 against it. Two Democrats, Bell, and Brown of Seneca voted with the minority.—So the Bill was indefinitely postponed by a vote of 35 to 27, while the Whigs, if they had chosen, could have adopted it by a party vote of 40 to 22. So ends the farce for the present session. A similar one, will in all probability, be enacted next year, and every succeeding year until public sentiment becomes so changed that every weather-vane Whig and Democratic Legislator will, in spite of himself, go for a repeal of the Black Laws. Let the friends of the slave no longer risk the breaking of their necks by a foolish attempt to climb to the steeple's top to make the vane point north when the wind is blowing hard from the south, but let them strike

so to rectify public sentiment, that the blast of freedom shall cause those representatives to turn to the right quarter, whether they will or not.

### DIVISION.

It is, perhaps, known to most of our readers, that the people of New York are engaged in a highly exciting political contest at the present time. The Whigs, as a party, are in favor of extending the right of suffrage to the colored men of that State, while the Democrats are strongly opposed to it; and in the proposed Convention for preparing an amended Constitution, one of these parties will have the majority. Liberty party, were it not for its peculiar organization which forbids it to support Whig or Democratic candidate, even for "just this once," might do something in a political way towards writing down in the Constitution, the equality of the black and white man. Some of the Liberty party voters have become quite restive under the present state of things, and have in fact so far abandoned their party as to advocate the "just this once" policy, which they have heretofore so strongly condemned in Whigs and Democrats. Gerrit Smith and Alvan Stewart, two of the principal men of the party in New York, are advocating opposite measures, and the consequence is, that considerable confusion prevails among the rank and file. The former contends for adherence to Liberty party nominees, and the Albany Patriot advocates the same doctrine. Alvan Stewart recommends voting for such candidates of either Whig or Democratic party as shall pledge themselves to endeavor to extend the right of suffrage to the colored man. In this he is sustained by the Liberty Press, the Herkimer Freeman, and the Perry Countryman. The question appears to resolve itself into this: Is the colored man's right to suffrage of more value than adherence to Liberty party policy?

### MISSION TO HAYTI.

At the recent annual meeting of the Massachusetts A. S. Society, it was resolved to send two agents to Hayti. What is to be the object of their mission we have not yet learned, but their labors will probably tend to develop the iniquitous plot which the slave power of America has laid for the overthrow of that republic, and the annexation of the country to this slavery-ridden land.

A NEW CONVENT.—A bill for the erection of the new county of Mahoning has passed both Houses, the Senate having adopted it on Friday last with some slight amendments. The county seat is to be located at Canfield. To form Mahoning, Trumbull county gives Milton, Jackson, Austintown, Youngstown, Coitsville, Berlin, Ellsworth, Canfield, Poland, and Boardman townships; Columbiana gives the townships of Smith, Goshen, Green, Beaver and Springfield.

A WORD TO A CORRESPONDENT.—We have received a communication from a correspondent at Mt. Pleasant, giving an account of a case of "Evangelical" proscription. We cannot insert it, for it does not fall within the province of an anti-slavery paper, to combat any other form of "Evangelical" depravity, than that of "Evangelical" pro-slavery. Our correspondents, it is true, sometimes touch upon other points than *chattelism* proper; but unless that is the leading idea, we reject their communications. Some of our friends seem to be laboring under a misapprehension of the object of our paper, which was established only to overthrow *chattel* slavery. The writer at Mt. Pleasant is not, perhaps, aware that the Regenerator, of Warren Co., and the Friend of Man, Salem, are papers which are devoted to reform in general, and we presume that the editor of either would give it place, for it is an article adapted to their columns. What disposition shall we make of it?

SAMUEL LEWIS, in his letter to A. Guthrie, President of the Columbus Liberty party Convention, accepting the nomination tendered him by that body, says:

"The evils of slavery have resulted from despotic laws, and these evils can only be removed by legislative or political action repealing the despotic laws; and experience as well as reason teaches us that those laws cannot and will not be repealed by any political party acting in concert with slaveholders, or depending in any degree, on slaveholders or pro-slavery men for success."

That is what may be styled a very pretty argument in favor of my party and my elevation to the gubernatorial chair. It would seem that he entirely overlooks what James G. Birney declared to be the "Bulwarks of American Slavery"—the American church—though this perhaps is not to be wondered at, for the man who forms a part of this Bulwark is not apt to be very clear sighted as to his own position.

The blind shall yet see.

Send in your subscriptions to the Bugle—terms \$1.50 if paid within six months, \$2 at the close of the year.

### GRAHAM'S AMERICAN MONTHLY MAGAZINE.

Some one has sent us a copy of the February No. of this periodical. If it came from the publishers, and was designed as a complimentary exchange with our Anti-Slavery sheet, we thank them for it, and would be glad to have the January No., so that the volume for '46 may have a fair beginning.—We call it a complimentary exchange, and so consider it, for it is twice the price of our little sheet, which we know, contains nothing that can be useful to the publishers of the magazine as such, though as *men*, we believe they can be benefited by its contents. We regard it too, as one of the many evidences that anti-slavery is not quite so odious as it once was, that it is in fact becoming rather respectable. The work is handsomely got up, and for those who like such lightreading as comes from the pens of our best American writers, it possesses many attractions. Although we should not like to be kept altogether upon such food, yet we like a *confit*, or a *bon-bon* occasionally. What most pleases us, however, in the work, are the engravings; none of your rough cuts which make the eye ache to look at, but beautiful specimens of the perfection to which the art has been brought.—Those for this month are "Catharine Seyton" and "The Young Astronomer." Catharine looks somewhat "out of her sphere" in her page's dress with sword and dirk; we suppose however that many will be pleased with her noble bearing, who would curl their lips with scorn at the idea of a woman being so lost to all sense of propriety as to plead for her enslaved countrywomen, that would be a travelling out of her sphere not recognized in high life as genteel. "The Young Astronomer" is indeed very beautiful. His soul seems to be forgetful of the earth and absorbed by that glorious heaven where the full moon walks upward through the rifted clouds. We would suggest to Graham to give the public another engraving of an older astronomer; one who knows only that fixed luminary to which the needle ever turns, and whose steady light is always ready to guide to freedom the flying fugitive, who worships with eastern adoration that sun of the midnight heavens. We would have him represented with his miserable clothing made more ragged by the tangled wild wood through which he had pressed, his weary limbs bearing him onward, onward toward our northern line. Let there be seen in the background the open-mouthed blood-hound, the deacons and elders, the drivers and overseers, the Rev. clergy and the slave traders all pressing forward in hot haste to regain their prey. In the distance might appear the church, the horns of whose altar gave the fugitive no protection, and the capital where he was declared to be an article of merchandise. Let the publishers of Graham give such a plate of "The Fugitive Astronomer," and our word for it, they will create a greater sensation than they ever did before.

### OREGON.

The House by a vote of 163 to 54 have decided to give notice to Great Britain of the termination of the joint occupancy of Oregon. On the 9th inst. it adopted the following resolutions, and similar action is anticipated on the part of the Senate.

Resolved, That the President of the United States cause notice to be given to the Government of Great Britain, that the convention between the United States of America, and Great Britain in relation to the territory of the Northwest Coast, west of the Stony or Rocky Mountains, of the 6th day of August, 1827, signed at London, shall be annulled and abrogated twelve months after giving said notice.

Resolved, That the notice herein contained, is not intended to interfere with the right and discretion of the proper authorities of the two contracting parties to renew or pursue negotiations for an amicable settlement of the controversy respecting the Oregon territory.

In the course of the debate upon them, John Quincy Adams attempted to prove the title of America to that territory by a reference to Scriptural authority. The following synopsis of his speech we find in the Freeman.

Mr. Adams said that he was in no condition to address the House, having neither the requisite power of body or mind. He had stated, when previously on the floor, that after great deliberation and great reluctance, he had, twelve months before, declared that his mind was made up in favor of giving notice to Great Britain, that the convention respecting Oregon should be terminated after the expiration of twelve months; that he continued to think so, and that he was ready, then, to adopt any resolution giving that notice. Since that time the House had been engaged with all the ability he had ever witnessed, and which, he must say, was unsurpassable, and with a patriotism unsurpassed by any deliberative assembly of any people in the world, upon that question. If his mind had not been made up already, that the time was come for giving notice, it would have been so from the arguments brought forward during the debate; a debate as ably conducted and consummated on both sides of the question as any he ever had witnessed.

Mr. Adams then went into the question of our title. He told the Clerk, to read the 26th,

37th and 38th verses of the 1st chapter of Genesis. ("And God said let us make man in our own likeness, and let him have dominion," &c.)

That, (said Mr. A.) in my judgment is the foundation of our title to Oregon, and of all the title we have to any of the territory we possess. It is the foundation of the title by which you, sir, occupy that chair, and by which we are now called on to occupy Oregon, and cannot do it without the termination of the convention in which we have agreed that we will not occupy it.

Here Mr. A. begged to correct a misapprehension. The Convention of 1827 was not one of joint but non-occupancy, prohibiting either power from occupying without a year's notice, and preventing us from carrying out that law of God, which the clerk had just read. Mr. A. said he quoted the Bible because this was a controversy between Christian nations. As between such, that command of the Creator lays the foundation of all titles to land; of titles to territory; of titles to jurisdiction; of titles to the eminent domain of titles to individual property. All these, it is true, follow from other sources subsequent to that, but that is the foundation of them all.

Mr. Adams asked the Clerk to read the Psalms 1st and 8th. ("Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.") That verse he said is understood to refer to our Saviour Jesus Christ. He who was to have "the uttermost parts of the earth for his possession." All Christendom, before the time of Luther, so understood the passage; and it was then held by all Christian nations, (Mr. A. said he was now speaking of the law of nations,) that the Pope was the representative of Christ upon earth. From this verse in the Psalms and another in Matthew ("All power is given unto me," &c.) the Pope asserted and for ages all Christendom admitted that he had the power to give to any King, authority to subdue barbarous nations and possess themselves of their territory, and convert them unto Christianity. This was the law of nations when this continent was discovered. The Pope gave this whole continent to Ferdinand and Isabella, and through them, in short, the territory in dispute came to us. And the Government of Great Britain at this day holds Ireland by no other title. Three hundred years before the grant to Ferdinand and Isabella, Pope Adrian gave Ireland to Henry II. of England; and England holds the island under that title now, said Mr. Adams.

I cannot say absolutely (remarked Mr. A.) that our title under the grant to Ferdinand and Isabella is a good title—I should rather say it is itself invalid. Our title is founded on that general authority granted to man by his Creator, to "replenish the earth and subdue it." It was a grant of the Creator to man as man, and to every individual in his individual capacity so much as should be portioned out to him; but that was a question for the whole race to accumulate among themselves; that is, for communities to say what should be their respective notes and bounds; and, when they were formed, it became a matter of legislation to determine particular territorial rights of property.

Between nations this must be regulated by common consent. In that way the laws of nations (which consist of nothing but the customs of nations and the treaties they mutually enter into) have regulated how every spot and inch of the entire territory of the globe shall be occupied. It is by virtue of such conventional agreements that you, sir, hold the seat you occupy, and that I do not; and that no other individual can take it from you.

Our title to Oregon has the same foundation. When the discovery of Columbia came to be realized as a matter of great importance, other nations took it into their heads to plant colonies on this continent; and then arose questions and controversies of rights between them which have never been settled to this day. Our title to Oregon is one of these questions. Title to territory is drawn from various sources.

Mr. A. examined these sources, but considered them insufficient. Occupation, however, he contended, would give us a valid title, and therefore he went for the notice. Mr. A. was cut off, apparently, in the midst of his speech by the expiration of his hour.

### THE RICHMOND WHIG.

In an article upon "Southern men with Northern principles," thus expresses its alarm at some faint demonstration of Northern aggressiveness!

"Is it not singular, that we hear at this time so little apprehension of Northern aggressiveness from most of the men, with whom in 1844, it was a most prolific theme for tongue and pen? Is it not a marvel that the south has so suddenly recovered from her perilous state of insecurity as to be able to cheer on the North in that work of territorial extension, which must increase to an indefinite extent Northern power in the councils of the nation? How suddenly have these firebrands of disunion been extinguished! How soon has the croak of the raven been changed into the gentle cooing and billing of the dove! Is the possession of Texas the sweet morsel which has transformed the hatred of these peculiar guardians of the South into overflowing affection. We know not, but to us it seems that they are now going to an extreme of intimacy, with Northern politicians, as inconsistent and improper as their former excessive dislike. Glance but a moment at the map, and let the Southern reader, tracing the parallel of 36 degs. 30 minutes, and bearing in mind that any addition of territory north of that line, is to be composed of free States, explain, if he can, the fervor and impetuosity with which Southern gentlemen contend for an accession of territory in that quarter far exceeding in extent the whole of the Southern States of this Union? Was ever such inconsistency—such madness! How is it, we call upon them to explain to the people how it is, that they, the peculiar guardians of the South, are found fighting side by side with the venerable agitator from Massachusetts, and shoulder to shoulder with the monomaniac Giddings, who avows that his very



object in the movement is ruin to the South! It may be magnanimity to provide for an enormous accession of free States to the Union, but is it quite consistent with the dictates of prudence and self preservation? or, if it is, is the object so valuable as to warrant the South in obtaining it at the expense of its most valuable lives and dearest interests?

Correspondence of the Baltimore Visitor.

WASHINGTON, D. C. Feb. 12, 1846.  
The Oregon debate in the Lower House has come to a conclusion. The resolution to give the twelve months notice of the cessation of the Joint Occupancy, passed by a very large majority. The resolution has the following important qualifications: "Nothing herein contained is intended to interfere with the right and discretion of the proper authorities of the two contracting parties to renew or pursue negotiations for an amicable settlement of the controversy respecting the Oregon territory." The resolution will undoubtedly pass the Senate, as there is nothing in it that will necessarily lead to war; but on the contrary, may more speedily hasten the amicable settlement of the question, that is, if it can be settled at all, without force. No danger need be apprehended from the more notices. The danger lies in another quarter.

The British Government has proposed to settle the difficulty by arbitration, but Mr. Polk peremptorily refuses to have any thing to do with arbitration under any circumstances whatever. The country is ours, "the title indisputable," and no third Power shall break and distribute the "bone of contention." The question is now brought down to a narrow point. Rather than engage in a war destructive to the interests of both countries, England may put forth another effort to settle the matter by negotiation, making the 49th parallel, together with a few advantages, the basis of compromise. Strong hopes are entertained that this offer will be accepted by England, and there are good reasons for supposing that the offer will be accepted by the United States.

The Oregon debate has commenced in the Senate. And owing to the disclosures just made by Mr. Polk, of the correspondence between Mr. Packenham and Mr. Buchanan, all eyes are fixed upon the doings of the Senate. Long before the hour of twelve arrived, the galleries, lobbies, and avenues leading to the Senate chamber were literally jammed. Every body feels anxious to know the course and probable consequences of the debate. Senator Allen from Ohio commenced the oration. He is a perfect Ishmael; "his hand is against every man!" He not only thrusts most savagely at Queen Victoria, but he deals out his blows upon Russia, Prussia, France and Spain, without the least mercy. He can whip them all before breakfast! But seriously Mr. Allen, by his violence and bragging, exposes himself to the contempt of all considerate persons. And fortunately his influence is so little as to occasion but little uneasiness. The debate will be one of great interest and eloquence, as some of the most "God-like" intellects in the country will come in contact.

FELLOWSHIP WITH SLAVEHOLDERS.—It must be obvious even to a superficial observer, that the division of the M. E. Church is only in form and name; that there is no heart-felt withdrawing of fellowship on account of slavery. If some portions of the north hold out such appearances, it is only for effect sake; they present other appearances the moment they come in contact with the South. In this view we are fully sustained by what follows. It is an extract from a letter written by Bishop Andrew, giving an account of the late session of the North Carolina Conference. Dr. Levison referred to is a member of the New York Conference, and engaged as Financial Secretary of the American Bible Society. Hear then what a slaveholding Bishop says of this northern man who, we understand, has boasted that the M. E. Church is now free from Slavery. The Bishop says:—

"The interest and pleasantness of the occasion were not a little enhanced by the presence and ministerial labors of the Rev. Dr. Levison, Financial Secretary of the American Bible Society, who visited us for the purpose of promoting, as far as practicable, the good-like objects of this truly catholic and glorious institution. Our friend acquitted himself well, and nobly sustained the interests of the institution; and we could not help thinking, as we listened to him, and marked the whole of his temper and deportment among us, that the mantle of our beloved and excellent James had fallen on shoulders well worthy to wear it.

But there was one other aspect in which the visit of Dr. Levison afforded me peculiar pleasure. The Doctor was from a non-slaveholding conference, and I was happy to see him mingling with his Southern brethren, just as in former time; and while I witnessed the cordiality with which he was greeted, and the unreserved fraternal intercourse which subsisted, I could not help feeling that still we were one in faith and affection."

We have only to ask in conclusion, did the Dr. demean himself among slaveholders as though he really believes what he urges at the North why seceders should come back to the Church, viz. that the Church is now free from slavery? What can be thought of the honesty of men, who will argue at the North that the division has relieved the Church of the guilt of slavery, so that those who left on account of slavery can return, and then go and join with slaveholders as Dr. Levison is represented in the above extract as having done!—True Wesleyan.

The Legislature of Indiana has passed a law which virtually abolishes capital punishment. The jury are authorized to say in their verdict, whether the offenders shall suffer death or be imprisoned for life.

A SIGNIFICANT FACT.—A steam slave vessel, lately captured off the coast of Africa, was American built, with high-pressure engines, and worked by American engineers. When captured, she had on board a cargo of slaves.

From the London Nonconformist.

#### ANTI-SLAVERY MINSTRELS FROM AMERICA.

An extract of a letter from Manchester will have points of interest, to those who take pleasure in seeing how in America, the blood of those of whom England was not worthy, struggles with the "offspring of our negro-drivers on the question of slavery.

"I must mention to you a family of American vocalists—the Hutchinsons—who have made their appearance in these parts; a programme of whose performances I send you. They are four brothers and a sister, farmer's children of New-Hampshire, part of a family of thirteen. In the spring they put the seed in the ground, during summer go out to sing, and in autumn return to gather in the harvest. This year they determined to try their luck in England; and from the success already met with, I should think they will have no reason to regret it. The first thing that struck me was the good taste they displayed in the selection of their words, and in the next place, the excellent ear they have. Many of their melodies, and if I mistake not the whole of their harmonies, are of their own composition; and there is an earnestness, as well as delicacy, in what they do, which is delightful. Their manners are simple, unaffected, and independent; as you may judge from an anecdote I gathered from an American paper. The notorious editor of the New York Herald told them, that if they sang one of their anti-slavery songs, a mob would rise upon them, and he knew sixty young men who had determined to fall upon them. "But" said one of them, "we must sing the truth; if not, we will go home and dig potatoes." This night came; the hall was filled; they came on, accompanied by their sister, and began the song. The tumult began; they persevered; by-and-by there was something like applause; and before the conclusion, they were received with cheers. They repeated the song, night after night, to audiences of three thousand people.

Here, and in the neighboring towns at the various institutions, their success has surpassed anything I remember; and they are engaged every night for this month. You must not expect a Malibran in the girl, who is only sixteen, nor a Duprez or a Lablache among the brothers; but simple harmony and ballad singing in a style which catches hold of the popular feeling in a high degree. I have seen the whole Athenaeum and Mechanics' Institute, consisting of clerks and the working-men, with tears coursing down their noses most piteously. They are engaged in almost every thing they sing, and they have considerable comic humor, which, though upon local subjects principally, has caught hold of our Lancashire people most thoroughly. They come with excellent letters of character to Mr. Cobden, Mr. Bright, and Mr. Geo. Thompson, as well as to myself.

Truly the hand that is not shortened, hath variety of instruments, and can make the felled city fall before the voices of singing men and singing women, as well as before the battle and the storm. Every one who contributes to the reputation and success of these anti-slavery minstrels in England, may be considered as giving them the power of speaking to at least one more heart and conscience in their native land when they return.

SLAVERY IN BRAZIL NOT SO BAD AS IN THE UNITED STATES.—It is painful to have to compare one's own country so often, in respect to slavery, with the great empire in which this unhallowed despotism, and the difference between man and man, are more extreme than in all the world beside. Yet I am not aware that the Brazilian statute books are yet stained with such barbarous penal enactments, forbidding the teaching of slaves to read, and banishing free colored men from the land of their birth as disgrace the colors of many of our Southern States, and make the patriot, when abroad among Romanists and the subjects of a king, to blush for his Protestant republic.

Nor, where amalgamation is so extensive, is the prejudice or power of caste so great as in the United States. Black men do not find themselves crowded out of the packet, or the omnibus, or even the hall-room, the Representatives' Hall, the Senate Chamber, or the ranks of ecclesiastics, because they are black. But let a man only have a full purse, and his skin be covered with a gentle dress, all avenues are open to him, whether he be ebony, yellow, bronze or brown. Wealth can wash the darkest Ethiopian white, give him a liveried carriage to ride in, seat him in the box at the theatre, and with a tallman more powerful than "Open Sesame," throw wide the doors of the best society. If I am not mistaken, there are in Brazil colored generals, deputies and priests. One of the richest men in Rio Janeiro was once a slave.—Cur of N. Y. Evening.

ANOTHER CASE OF MANUMISSION.—Mrs. Eleanor Hall, a lady of Richmond, Va., died in July last, bequeathing to all her slaves—80 in number—their freedom, with a sum of money to each sufficient to pay the expenses of emigration to another State. Eleven of these slaves, fine looking young men and women, from 20 to 30 years of age, including three or four children, arrived in this city on Sunday last, and are now at the house of Miles Cutchins, No. 15 Gaskill street. These eleven were brought on to this city by a young man named Jacob Hordick, of Richmond, formerly of this city, who, with much disinterestedness, and a good deal of inconvenience, assisted them to overcome the embarrassments which the laws of Virginia and Maryland put in the way of free colored people passing through the limits of those States. What disposition is to be made of the 59 yet remaining in Virginia we have not heard; but the eleven who are now in our city intend, we understand, to go to Canada.

It is a fact not unworthy of notice, that Mrs. Hall was a member of no church.—When the church ceases to inculcate upon its members, as she will soon be compelled to do by public sentiment, that slavery is a Heaven-sanctioned institution, cases of manumission like this will cease to be a novelty.—Pa. Freeman.

#### FREEDOM OF CONSCIENCE.

By an extract which we give below from the letter of a correspondent of the Baltimore Saturday Visitor, bearing date of Feb. 4th, it appears that some of the Legislators of that State are unwilling that the colored man shall have freedom to worship God as his conscience may dictate.

"There has been but little of general interest done in the Legislature during the present week. Among the proceedings had, the matter more interesting probably than any other to the numerous readers of your journal was the consideration, on Monday last, of the Bill entitled 'A supplement to an Act relating to Free Negroes and Slaves, passed at Dec. session, 1831.'

The first section of this bill proposes to repeal so much of the act of 1831, ch 323, as allows negroes to assemble for purposes of religious worship under the conduct and management of a 'white licensed or ordained preacher,' &c. "and to declare all such assemblages unlawful and tumultuous." The second section provides that the holding of any such meeting shall be considered *prima facie* evidence of the consent of the owner of the land upon which such meeting shall be held, and subjects him to a penalty of \$100 unless he can show by the testimony of at least two *freeholders*, that such meeting was without his knowledge and consent.

The third and last section declares all meetings of negroes for religious purposes, other than those held at regular and appointed houses of worship, to be unlawful and tumultuous and subjects the owner of any house where any such meeting may be held, to the same fine as that above mentioned. The bill was warmly supported by Messrs. Carroll, Claggett, Reeder, and Bowie, and opposed by Messrs. Cox, Biser, and Frazier.

Mr. Cox said he did not wish to get into an argument as to the propriety of the passage of this law, but he could not see it passed upon by the vote of the House, without calling attention particularly to the concluding clause of the second section. He thought it so exceptionable, that he felt assured the House on due reflection, would not pass it. It was altogether, in his opinion, a new qualification to render a witness competent to speak the truth, that he should be a freeholder! But this, itself, is not all. It puts it out of the power of man to prove his innocence, if indicted under the provisions of this act by throwing the burden upon him, of proving a negative of a most extraordinary character, viz: that such meeting was without his knowledge. Now, continued Mr. C., I maintain that this is altogether impracticable. How can a man adduce any such proof? Is there a man in this House that would, under any circumstances, be willing to go into a Court of Justice and declare, under the solemn obligations of an oath, what?—why, that his neighbor did not know that a meeting was held on his ground, or in his house, in violation of this act.

Mr. C. spoke somewhat more at length upon the subject, and his remarks seemed to have the desired effect upon the House, for after modifying several clauses so as to remove from it the objectionable qualification of witnesses, it was re-committed to the Committee on the Colored Population, and it is to be hoped we have heard the last of it!

From the Western Citizen.

#### O'CONNELL'S RECEPTION OF A SLAVEHOLDER.

I had the pleasure, a few days since, to meet an old friend who has recently returned from a visit across the ocean, and among other incidents of interest, he mentioned one in connection with his introduction to the 'great Repealer,' which will go to show the conduct of this noble man towards those who enslave a portion of God's heritage.

While in London, my friend met with a rich planter from Missouri, an Irishman by birth, but having resided in this country long enough to inhale some of the feelings of the southern 'patriarchs,' had become a warm defender of the 'divine institution.' He was also a warm admirer of O'Connell; extravagant in his praise, and bent upon seeing him at least. On a certain occasion, my friend and this gentleman met again in Ireland, at some place where there had been a 'repeal meeting,' and they had an opportunity of obtaining the introduction so much desired. They accordingly applied to Mr. R., an Irish gentleman, for an introduction. Mr. R. said he would speak to Mr. O'Connell, and after a short absence returned, saying 'the gentlemen would be received, provided they were not slaveholders, and did not come from a slave State.'

The gentleman from Missouri said he was from a slave State, and the owner of slaves, but was very desirous of meeting O'Connell, and was a great admirer of him.

"Sir," said Mr. R., "you must stand back, you cannot be admitted."

My friend remarked that he was a native of New England, a descendant of the 'Pilgrim Fathers,' and at that time, when at home, a resident of Iowa; and although not an abolitionist, the uncompromising enemy of slavery.

He was then conducted by Mr. R. to the audience chamber of O'Connell, and enjoyed the privilege of meeting that great and good man.

M. B. D.

THE GRAVE-YARD AT ICHABOE.—Ichaboe, a solitary island, about a mile and a half from the main land of Africa, has been, for some years past, the destination of innumerable vessels, where they resorted for guano. The mortality among such a number of people rendered it imperative that a place should be set apart for the burial of the dead. And this they called their grave-yard. In the course of time the whole of the guano was gradually carried away, with the exception of the grave-yard. This spot had all along been respected, and, from its character, held sacred by all who had frequented the island. The cupidity of mankind has, however, its limits; and for the sake of the guano, the grave-yard has been entrenched upon, and the bodies filtered and re-interred.

MURDER OF A SLAVE.—A private letter has been placed in our hands from a highly respectable gentleman in Savannah, giving the particulars of a most tragic event which had occurred some time since in that city. The writer had mentioned the principal fact in a previous letter, and now gives further particulars in answer to a doubt expressed by his correspondent here of the truth of the story:

"You state that you have your doubts about the killing of the negro slave. I will give you the facts as I have heard them. A person named Herb came home on Christmas morning at about 2 o'clock, and on entering the house, (he being intoxicated at the time,) called for his private slave 'Fortune,' who had been ordered to sit up and wait till his master came home. He however had fallen asleep on the table, and the master was let in by another slave. The master inquired for 'Fortune,' and, on being told where he was, immediately rushed into the room and stabbed him with a Bowie knife three or four times, and afterwards dragged him off the table and kicked him. The house was by this time aroused, and the negro picked up by one of his fellow slaves, who told his master that Fortune was dying. Herb then went for a Doctor, but before he arrived the slave was a corpse. As Mr. Herb was sorry for what he had done, as his going for a Doctor proved, and the Slave was his own private property, nothing was done to him—it was not even mentioned in the public papers. As to the truth of the story—I was not a witness to the killing but I believe the story, nevertheless, having heard it from respectable and responsible persons."—Tribune.

#### ANNIVERSARY MEETING.

A private letter of M. W. Chapman's, to the editor of the Anti-Slavery Standard, thus speaks of the recent meeting in Massachusetts:

"The anniversary of the Massachusetts Anti-Slavery Society was a noble meeting. We never had so perfect a one. No new organization—no dishonesty, calling itself no-organization—no third party—no colonization—no clerical opposition—no hypocrites (to speak of) troubling the true abolitionists with their make-believe, causing the necessity of that instant exposure and condemnation which the thoughtless, curious by-stander, dropped in for amusement, is so apt to take for what the unmasked hypocrite tells him it is—"quarrelling among ourselves." Upwards of \$1800 were raised to sustain lecturing agencies for the present moment, and an Anti-Slavery Mission was set on foot to Hayti. The great abuse of the common-school system was exposed. I never knew the friends so eloquent. Never did their words carry so much conviction to the hearts of the people. The deadly opposition that has hitherto hemmed nearest round the cause was exercised, and there was no hindering influence in the meeting between the Abolitionists and the advocates of Slavery. The unblushing impudence—the base hypocrisy that comes into our meetings to break them up, inhumanly availing itself of even the savings of the incurably insane to make confusion with, and striving to the last hour to hinder with pro-slavery malignity the raising of funds, and the expression of the sentiments of the society, has fled. Freedom has overcome it.

The community here is awake; no man feels safe any longer in half-measures. They have no cause (it is now beginning to be seen) for rallying or resisting against the impending national destruction, who stand on any other ground than that occupied by the AMERICAN ANTI-SLAVERY SOCIETY.

#### CONTENTED AND HAPPY.

The slaves are contented and happy, say the Northern apologists for Southern despotism. They are better off than the free white laborers of the North, says the favorite correspondent of the N. H. Patriot. We would like to have these chivalrous allies of slavery explain to us the following advertisement, which we copy verbatim from the Sumpter County Whig, printed at Livingston, Alabama—a WHIG paper! How happens it that it is a regular business at the South to train dogs, and let them out by the day, to hunt those contented and happy laborers back to their peaceful homes? Shame on the false-hearted knaves who would delude the people of New Hampshire into the belief that they are doing an act of kindness in voting for the extension and permanence of slavery! Let every ally of slavery, ecclesiastical or political, read the following gross and horrible advertisement, the enormity of which there are no words that can adequately describe—to call it heathenism or fiendish, is to caricature and insult the heathen and the prince of demons. And let every supporter of slavery remember that he is also a patron and ally of these trainers of negro dogs. What business for Democrats and Christians!

#### NEGRO DOGS.

The undersigned having bought the entire pack of Negro Dogs, (of the Hays & Allen stock,) he now proposes to catch runaway Negroes. His charges will be Three Dollars per day for hunting, and Fifteen Dollars for catching a runaway. He resides near 3 1-2 miles North of Livingston, near the lower Jones' Bluff road.

WILLIAM GAMBEL.

Nov. 6, 1845.—Gm.

RELIGION IN GERMANY.—It is said that in Germany religious tolerance appears to be gaining ground. Catholic priests no longer refuse to bless mixed marriages, i. e. marriages between Protestants and Catholics; and it is even asserted that the Pope has the intention of acknowledging the Protestant Church, so as to induce it to aid him in putting down the new religion of German Catholicism. The new religion of Ronge is advancing, but does not make as much noise as it did. One or two Catholic priests have joined it, and have thereby drawn on themselves the vengeance of their bishops. Ronge is received well in some places and badly in others; and it is the same in respect to his partisans.

IMPORTANT MOVEMENT.—A special committee of the Alabama Legislature has reported a bill prohibiting, under severe penalties, the introduction of slaves by traders or non-residents. The committee complain that the slave population is becoming too numerous for the interest and security of the citizens of the State; and that non-resident planters send their slaves into it, and withdraw the proceeds of their labor to be expended in other States. They further express the fear that, as popular opinion is settling itself against the continuation of slavery in Kentucky, and Virginia and other States, they may be overrun by this class of population.

BABIES' DOLLS.—We see it stated in an English paper, that 17,000 sacks of sawdust are consumed annually, in London, for stuffing dolls alone. Also, that one toy manufacturer has been known to purchase three thousand pounds worth of doll's eyes at one time—that one hundred and eleven persons are constantly employed in one manufactory, in making small sized donkeys—and, that as much timber is annually consumed in making wooden horses for children to ride upon as would be required in a first rate ship of war. This is certainly doing a large business, though it be for small matters."

The Woonsocket Patriot says:—A friend informs us that eleven clergymen, of different denominations, have within a few years removed from Connecticut to the Southern States, and there became buyers and sellers of God's image.

IMPORTANT IF TRUE.—Extract of a letter from Washington to the New-York Gazette:—"Mr. McLane's despatches have at length arrived, and though not containing any matter of immediate connection with the adjustment of the Oregon question, they confirm in the strongest terms, and upon the best authority, the opinion derived from the British press and from private communications, of the preservation of peace. Assurance of the most reliable character is given that the present Ministry anxiously and sincerely desire to bring these difficulties to a close upon terms of honorable compromise, in which every legal and equitable regard will be paid to the pretensions of the United States."

INDIANA PENITENTIARY.—Miss Dix lately visited the old Penitentiary of Indiana, and in a letter published in the Cin. Gazette, says—"the lodging cells are worse beyond all comparison than any cells I ever saw allotted to human creatures. They are horribly disgusting, filthy and wretched." Of the New Prison she says—"the work shops, except that for working hemp, are good; but the cells are small, badly built, and not ventilated. The windows in the outer walls of the cell buildings are so high that the lower tier of cells can receive no air, although the doors are grated."

Some precious confessions slip out in the Texas debate. Col. Young, the other day, while arguing that it was necessary to drive Slavery as far South as possible, expressed his doubt whether any climate North of "H—" was hot enough for it." Senator Johnson, who spoke to-day insists that it is better not to glorify Texas; that while he and others swallowed the pill, they did it reluctantly, no politician can now stand up and vindicate it as a means for extending the area of slavery without being d—d, not religiously perhaps, but politically.—Ab. Eve. Jour.

THE M. E. CHURCH, SOUTH.—In the trial in Maysville between the M. E. Church, South, and the old organization, Judge Reed has delivered an opinion which in effect divides the property in the proportion of membership of the respective parties. An appeal has been taken to the Court of Appeals.—N. O. Delta.

The Detroit Advertiser says:—"If war is once begun, no peace is to be made under any circumstances without a cession of Canada." Think of this, ye Southern war-hawks! Canada to be annexed! How long will the integrity of the American Union be preserved after that annexation, unless, as soon as it is accomplished, we face to the South, and with sword in hand, fight our way to the Equator and equalize the "balance of power!"—Richmond Whig.

RE-ANNEXATION.—On Tuesday last, we learn from the Richmond papers, both Houses of the Virginia Legislature suspended their rules for the purpose of passing (and unanimously, too, in both Houses) an act of retrocession, "accepting by the State of Virginia the COUNTY OF ALEXANDRIA IN THE DISTRICT OF COLUMBIA, when the same shall be receded by the Congress of the United States."

FROM ST. DOMINGO.—Intelligence from the city of St. Domingo to the 14th of January has been received at Philadelphia. Nothing is said in confirmation of the late rumors, derived from Port-au-Prince journals, that the Spanish authorities had taken possession of St. Domingo, pursuant to a demand of the people for protection. The city was in a perfect state of tranquillity.

RESCUED FROM THE GRAVE.—The Newburyport Advertiser says, that a Mr. Short lately slipped from a wagon, and it was supposed died soon afterwards; but while preparations were making for his interment, and the corpse placed in the coffin, the doctor discovering that the glass in the coffin lid was somewhat covered with vapor, took his handkerchief for the purpose of removing it; but finding it proceeded from the inside of the glass, he at once pronounced the man alive, and he was taken from his "narrow house," and is now as well as ever he was in his life.

A Mr. Chase of Buffalo, was recently arrested and fined \$50 for giving lectures on physiology, phrenology and pathetism at Erie. A Buffalo paper remarks that this is the first instance since the days of witches that a man has been compelled to sue for liberty to discuss objects of a literary or scientific nature.



# POETRY.

## A VOICE FOR THE POOR.

In imitation of the style of Hood's "Bridge of Sighs."

Blow the fire cheerily,  
Bid the flames merrily  
Crackle and glow;  
Hear how the winds without,  
Keep up their dismal shout,  
Blowing the sleet about,  
Tossing the snow.

Here it is cheery warm,  
Why should we heed the storm?  
We have a fire.  
See the flames glancing,  
Sparkling and prancing,  
Merrily dancing  
Higher and higher!

Still, it is bitter cold!  
God help the poor and old  
On this drear night;  
Freezing and sighing,  
Chilled and half crying,  
Stiffening and dying:—  
What a sad sight!

See how they gather  
Closer together,  
Bemoaning the weather,  
Quivering with pain.  
How their teeth chatter  
With a dull clatter,  
Just like the patter  
Of merciless rain.

Ah! how very numb  
Finger and stiffened thumb!  
Yet the blue lips are dumb,  
Uttering no groan;  
Limbs growing rigid,  
Breath all too frigid  
Even to moan!

What a soul-ick'ning sight,  
On this relentless night,  
Savage with storm!  
Father and mother,  
Sister and brother,  
Hugging each other  
All to get warm!

Ah, that it should be so,  
God of the cold and snow!  
Would he might help their woe;  
He only can.  
Dying by inches,—  
How the cold pinches!  
Every nerve clinches  
In the stern man.

Horrid!—but must they die!  
Is there no other sigh,  
None but the God on high,  
Help to bestow?  
—Does He not tell us  
We should be zealous,  
Yea, even anxious,  
Pity to show?

Shall we sit idly by,  
Seeing them freeze and die,  
Yet for our apathy  
Feeling unkind?  
Frozen eyes staring,  
Wild and despairing,  
Horribly glaring  
From the still lid!

No!—'twere insanity,  
Wild inhumanity,  
Startling barbarity,—  
Conduct like this!  
Unworthy our stations,  
Our mutual relations,  
Deserving none nations'  
Perpetual hiss!

Let us act nobly then;  
Let us be christian men,  
Striving with voice and pen,  
Warmth to secure  
To those who ever  
Will bless our endeavor  
Holy and pure,  
Pleading together,  
"O, in cold weather,  
Remember the Poor!"

[Salem, Mass. Register.]

## CHARITY.

In the hour of keenest sorrow—  
In the hour of deepest woe—  
Wait not for the coming morrow,  
To the sad and suffering go—  
Make it thy sincerest pleasure,  
To administer relief—  
Freely opening thy treasure  
To assuage a brother's grief.

Go and seek the orphan sighing—  
Seek the widow in her tears,  
And on Mercy's pinions flying,  
Go, dispel their darkest fears,  
Seek the stranger, sad and weary,  
Pass not on the other side,  
Though the task be sad and dreary,  
Heed thou not the scorn of pride.

Go, with manners unassuming,  
In a meek and quiet way—  
O'er the Father, ne'er presuming,  
Though thy brother sadly stray,  
'Tis a Saviour's kind compassion—  
'Tis the righteousness alone,  
All unmerited salvation  
That around thy path has shone.

When thy heart is warmly glowing,  
With the sacred love of prayer,  
Be thy works of kindness flowing  
Not as with a miser's care:  
Duty e'er should be thy watchword—  
Pity drops the balmy tear,  
Always towards the fallen cherish  
Sympathy and love sincere.

Misery is written on the portals of Paradise—  
Joy is written on the gates of Hell.  
The Rose prayed for a gift, and genius  
gave it thorns. The rose wept until it saw  
the Antelope eating Lilies.

# MISCELLANEOUS.

## THE CHINESE AT CANTON.

A MORNING WALK.

One bright Sunday morning in November,  
I set out with a party of gentlemen, includ-  
ing several members of the French Embassy,  
to visit such manufactories of silk and lac-  
quer ware as were worthy of notice.

Of the actual manufacture of porcelain  
and of ivory ware I can say nothing, as the  
first is not made in or near Canton, and con-  
cerning the second nothing can be learned.  
Armed with stout sticks we began our walk,  
guided by a Chinaman, our rear being brought  
up by one of the Frenchmen, who very in-  
quisitively stopped to look at any thing and  
every thing, and to make notes of nothing at  
all. We passed through many streets that I  
had not been in before, and remarked the  
great size and beauty of many of the stores  
far superior to any in China street. The  
people began to stare at us, and as we pro-  
ceeded without minding them, amused them-  
selves with bellowing *Funkies*. The lower  
Chinese seem to regard foreigners as a spe-  
cies of wild animals, and to look at them as  
men look at caged beasts in a menagerie.  
We proceeded until near the city wall, and,  
suddenly turning about, found ourselves in a  
shop, with silk just from the loom, and three  
or four of the most prominent silk merchants  
waiting to receive us.

Nearly the whole of the raw silk of China  
is produced in four provinces cut by the 30th  
parallel of latitude, about four hundred miles  
north of Canton.

We saw many rich varieties of silk, and  
were made aware of the fact that the finer  
goods are kept entirely for home consump-  
tion. The embroidery of the crape shawls  
is worked solely by hand. One of the shawls  
ordered by a Chinaman was to cost five hun-  
dred dollars; instead of the flower pattern, it  
was embroidered with landscape, boats,  
houses, and pagodas. We also saw a coun-  
terpane of straw-colored satin, ground work-  
ed in variegated silk, valued at three hundred  
dollars. Their damasks are always splen-  
did, and now and then, by good chance, a  
roll brought from the northern provinces may  
be found, which is of far richer texture than  
the Canton work.

It is no doubt true in China, as in all other  
parts of the world, that the finest of the  
manufactures are found in the great capitals,  
and the richest silks must go to Peking.

The loom is strikingly rude and clumsy in  
its appearance; two men work it, one shif-  
ting the wool and the other throwing the  
shuttle. The loom is like the policy of the  
Chinese Government, seeking no new im-  
provements, working on in the manner of by-  
gone centuries, and wearing out its won-  
derfully beautiful and harmonious fabric.

The ingenuity of the Chinese in packing  
is more noticeable in the silk goods, because  
they are folded in the soft bamboo paper in  
such a manner that once undone no foreigner  
can restore the bundle to its pristine shape  
and compactness. Some people say that the  
Chinese are not an inventive nation, but merely  
an imitative nation. They were the first who  
made silk, introduced into Rome through  
Persia; their's were the earliest inventions  
of the mariner's compass, of gunpowder and  
of printing. These three last have exercised  
the greatest influence upon the human race,  
and any one of these may entitle them to  
very high rank as originators. They have  
carried education among their lowest orders  
farther than the most enlightened nations;  
their books may vie in cheapness with the  
professedly cheap editions of the United  
States, and the true reason why the mar-  
iner's compass has not been improved upon,  
is, that their commerce, under their Tartar  
masters, has been invariably restricted. In  
inland navigation alone have they been al-  
lowed some freedom, and even in that their  
models have been given them with a veto on  
change.

Their artillery and gunpowder are compar-  
atively useless, and the reason is obvious:  
from the commencement of the Manchow  
dynasty until the English invasion, a period  
of upwards of two centuries, they have been  
in the most profound peace.

Their finest silks are yet difficult to sur-  
pass, and in any thing that has drawn upon  
their industry and ingenuity, they have suc-  
ceeded as well as people can who are cut off  
from the rest of the world, without examples  
of excellence. The great wonder is, that  
under these circumstances they have pro-  
gressed so astonishingly far. For ages have  
the Chinese been acquiring those habits and  
customs that render them now so singular,  
and ages must elapse before they can change  
and become as other men are.

But while industry and ingenuity are re-  
garded with any favor, the Chinese will hold  
a high rank among the nations. The faults  
of the people are the faults of their rulers;  
they are more sinned against than sinning;  
they want leaders, but they have those ele-  
ments of greatness in their character which,  
properly directed, would surmount every ob-  
stacle.

The day after visiting the silk stores, we  
went to a different part of the suburbs, up  
the river, to visit a lacquer ware manufactory  
belonging to Hippon, a jolly old fellow, who  
has followed the maxim, "laugh and grow  
fat." We found in his establishment about  
forty persons, little boys just beginning their  
trade, and old men engaged on the best work.  
The wood is of a light variety, resembling  
fir. This is floated down the Peking from  
the forests, and the observer will often see,  
just above Canton, vast rafts of it, acres and  
acres in extent. Having brought the wood to  
the required size and smoothness, the  
workman lays on a coat of the lac, which is  
of the hue of a shrub, and may be tinged of  
any hue, the most common being black,  
brown and red.

Supposing a fine article being prepared,  
this first coat is very carefully smoothed,  
then the artist puts on a pair of magnifying  
glasses, and scrutinizing every part with fi-  
delity, picks out with a sharp instrument the  
minutest grain not perfectly ground that may  
have found its way into the gum. After be-  
ing dried it is rubbed with a smooth stone,

and this process repeated again and again  
until the whole is polished in the most per-  
fect manner. This is now ready for the pat-  
tern in gold, and a skillful artist pricks out  
the design on the black surface with a sharp  
pointed steel instrument; and the delicate  
preparation of gold, contained in little porce-  
lain saucers, is laid on with fine brushes.—  
The artist is careful not to touch the lac, as  
before drying it is poisonous. The gold be-  
ing dried, the whole is once more carefully  
scrutinized, and the article is ready for  
sale. Nothing can exceed the richness of  
the magnificent folding-screens they make  
for rooms; large landscapes are introduced,  
and scenes in which are represented Chinese  
gardens, which are always irrigated, and in  
which bridges and boats are necessary as  
well as ornamental.

A fanciful taste occasionally colours the  
costumes of the figures, and the borders of  
the screen glow with brilliant flowers. That  
lacquer ware is most beautiful which, not  
profusely gilded, displays rare isolated fig-  
ures upon a black ground; the effect is rich  
and striking. The large chess-tables have  
shifting tops, one side adorned with gold;  
and the other, forming the board, of alternat-  
ing lacquer and mother of pearl. So fine is  
some of the work, that a man was engaged for  
six entire weeks in painting a fan that I  
saw. His brush was pointed like a needle,  
and the gold was laid on line by line. In  
one apartment, set aside from the rest of the  
factory, the very finest work was finished,  
and a kind of oiled gauze was spread around  
the walls and under the ceiling, to prevent  
the smallest particles of dust from falling  
upon the ware.

On our return we tried to get a boat, but  
it being very low tide, we could not cross  
the mud to obtain one, and were obliged to  
thrust our way back through the lanes. To  
give a specimen of the Canton jargon of the  
English language, we asked the coolie who  
accompanied us, this question: "Can you  
swim water walk?"—that is, "Can we  
return by the river?"—and the coolie an-  
swered, "Water walkes top side," meaning  
that the tide was running up strongly. The  
coolie took us through the most respectable  
streets that he could find, and we really saw  
some very pretty women. It was Sunday,  
but, excepting that the foreigners knew by  
their calendar that it was so, there was nothing  
to denote the day; no sign of devotion;  
no Sabbath stillness; no long trains of pa-  
rents and children flocking to church. A few  
joss sticks were smoking here and there, but  
they smoked at all times. Here was the eter-  
nal throng forever busy; here a mandarin  
and his officers dragging along a chained  
criminal, and there the roar of a street the-  
atre.

We cannot but remark, as we pass along  
the streets, the extreme carelessness of the  
people in regard to fire; the joss sticks are  
close to the woodwork, and lighted pieces of  
paper are thrown about in all directions. A  
sort of fatalism is the cause of this; there is  
no need of care, because houses will burn if  
it is so ordained.

Their fire crackers, too, are continually  
exploding. A building is never finished, but  
papers are burned and crackers are fired as a  
sort of dedicatory rite. The narrowness of  
the streets and difficulty of obtaining water  
cause fires to spread greatly, and no where  
are conflagrations more disastrous than amid  
the narrow thoroughfares of an Oriental city.

## A PARABLE.

Naomi, the young and lovely daughter of  
Sabbath and Judith, was troubled in spirit,  
because at the approaching feast of trumpets,  
she would be compelled to appear in her  
plain, undyed stole, whilst some of her young  
acquaintances would appear in blue and purple  
and fine linen of Egypt. Her mother  
saw the gloom that appeared upon the face  
of the lovely child, and taking her apart, re-  
lated to her this parable. A dove thus made  
her complaint to the guardian spirit of the  
feathered tribe:

"Kind genius, why is it that the hoarse-  
voiced and strutting peacock spreads its gaudy  
train to the sun, dazzling the eyes of ev-  
ery beholder with his richly burnished neck  
and royal crown, to the astonishment and ad-  
miration of every passer-by, whilst I, in my  
plain plumage, am overlooked and forgotten  
by all? Thy ways, kind genius, seem not  
to be equal towards those under thy care and  
protection."

The genius listened to her complaint, and  
thus replied:  
"I will grant thee a train similar in rich-  
ness to that of the gaudy bird you seem to  
envy, and shall demand of thee but one con-  
dition in return."

"What is that?" eagerly inquired the  
dove, overjoyed at the prospect of possessing  
what seemed to promise so much happiness.  
"It is," said the genius, "that you con-  
sent to surrender all those qualities of meek-  
ness, tenderness, constancy and love, for  
which thy family have been distinguished in  
all time."

"Let me consider," said the dove. "No  
—I cannot consent to such an exchange.  
No, not for all the gaudy plumage, the  
showy train, of that vain bird, will I sur-  
render those qualities of which you speak, the  
distinguishing features of my family from  
time immemorial. I must decline, good ge-  
nius, the conditions you propose."

"Then why complain, dear bird? Has  
not Providence bestowed upon thee qualities  
which thou valuest more than all the gaudy  
adornings you admire? And art thou dis-  
contented still?"

A tear started in the eye of the dove at  
this mild rebuke of her guardian spirit, and  
she promised never to complain.  
The beautiful girl, who had entered into  
the story with deep and tender emotion, raised  
her fine blue eyes to meet her mother's  
gaze, and as they rolled upwards, suffused  
with penitential tears, she said in a subdued  
tone, with a smile like that assumed by all  
nature, when the bow of God appears in the  
heavens after a storm—"My mother, I think  
I know what that story means. Let me be  
your dove; let me but have that ornament of  
a meek and quiet spirit, and I am satisfied to  
see others appear in rich and gaudy apparel."

If you perceive a truth, strive to win it.

From the Lowell Fox Populi.

## A FABLE.

We intimated last week that we should ag-  
ain refer to the lecture delivered last week  
before the Institute, by Rev. THEODORE  
PARKER. We now propose to give a fable,  
which Mr. Parker used to illustrate one part  
of his lecture. It is needless to add, by way  
of explanation, anything further than that he  
was speaking of the present religious com-  
motions and controversies of all civilized  
countries—the cutting up into sects, parties  
and cliques; and endeavoring to illustrate the  
absurdity of the whole thing. If he did not  
hit the nail on the head, we are no judge.—  
But now for the fable:

"The distant but extensive island of Neo-  
koo was inhabited by a large civilized popu-  
lation, divided into two classes, the people  
and the priests. The priests for many gen-  
erations had taught the people that everlast-  
ing life, and death, depended entirely upon  
the following ceremonies, viz: each one must  
go to the temple, kneel down before the  
priest, who would proceed solemnly to tie a  
red silk string around the last joint of the  
little finger of the left hand, at the same time  
saying over words that meant nothing; the  
subject must then arise, and openly avow his  
belief that all squares are circles; and all circles  
are squares. So long as he rigidly maintained  
this belief as to the circles, and the efficacy  
of the red string, he was safe; if his reason  
or conscience chided him for such absurdity,  
he was told by the priests to have faith—his  
doubts were nothing but rank heresy. At  
length, some one bolder than the others, dared  
to raise the question why a white silk  
string might not be just as efficacious as a  
red one; and why tied around any other joint  
might not do as well as the last one; or why  
any other finger of the left or right hand  
might not be as well as the little one of the  
left hand. Others differed as to the length  
of the string to be used—some believed in  
using just enough to reach around the finger,  
and no more—others wanted a yard or two  
for knots and bows, so that they could "cut  
a dash" at the corners of the streets, where  
they might be seen of men. Some began, in  
process of time, to doubt that all circles  
were squares—but a part only; and these "by  
faith, and not sight."

In consequence of these things, the in-  
habitants of the island became divided into  
sects, denominations, parties, cliques, and clans  
—each waging war upon the other, and each  
declaring eternal salvation depended solely  
upon his own construction of the extent and  
efficacy of the red string, and squareness of  
the circle. The Neo-koo islanders, therefore,  
spent most of their time and talents in calum-  
nizing and fighting their neighbors on these  
points, to the great and almost total neg-  
lect of every useful employment and good  
work."

## THE UNIVERSAL YANKEE NA- TION.

The Knickerbocker has the following jeu  
d'esprit, evidently intended as "a touch at  
the times," and being a somewhat successful  
one:

"It is harder than a Chinese puzzle to put  
your finger on a bit of territory disputed or  
undisputed, where the Yankee Doodle is  
not. If you go to Land's End he is there;  
to Mount Vesuvius, he is there; to Chimborazo,  
Himalaya, the Mountains of the Moon, or  
the Pyramid of Cheops, he is there, any  
where, in fine, where an ark, a dove, a cam-  
el, or snake can arrive, by their several fac-  
ilities; bartering, scratching his name on  
trees, stones, and African slaves. He knows  
the whole map of the ancient dominions of  
Prester John, and every nook and corner of  
Mozambique, and he is hand-in-glove with  
all the savages of the world. He has been  
to Ichaboe, until he has scraped it perfectly  
clean; and if your English trader has dis-  
covered a new bank of guano, and is getting  
ready to fire a gun or two and take possession  
of it in the name of her Majesty, imagine his  
concernment to discover a dozen of these  
fellows, twenty feet deep in a guano cavern,  
scooping it out with their fingers and a Ban-  
gore schooner up and down in a little cove,  
like a duck among bulrushes. Now if you  
walk on the sea shore of Bildaroxa, you will  
find that you are not the first there, perhaps  
to your great sorrow, as Captain Jix swore  
violently that when walking through the  
streets of Rundown, at the very limits of the  
dominions of Prince Pompadour, in Africa,  
he heard a sharp whistler going through the  
tune of "Yankee Doodle, with an easy exe-  
cution and a strange unconcern, which threw  
him at once into a coast fever. And just so  
with a poor soul who discovered Bimpeira  
and was just uncooking a bottle of Madeira  
in commemoration of the event, when he  
saw a Yankee on the hill side adminis-  
tering the cold water pledge to three na-  
tives."

## THE WASTED FLOWERS.

On the velvet banks of a rivulet sat a ro-  
sy child. Her lap was filled with flowers,  
garlands of rosebuds were twined around  
her neck. Her face was as radiant as the  
sunshine which fell upon it; and her voice  
was as clear as that of the bird which warbled  
at her side. The little stream went singing  
on, and with every gush of its music, the  
child lifted the flowers in its dimpled hand,  
and with a merry laugh threw them upon its  
surface. In her glee she forgot that her  
treasures were growing short, and with the  
swift motion of childhood, she flung them  
upon the sparkling tide until every bud and  
blossom had disappeared. Then seeing her  
loss, she sprang upon her feet, and bursting  
into tears, called aloud, "bring back my  
flowers!" But the stream danced along re-  
gardless of her tears; and as it bore the  
blossoming burden away, her words came back  
in a taunting echo along its reedy margin.  
And, long after, amid the wailing of the  
breeze and the fitful burst of childish grief,  
was heard the fruitless cry, "bring back my  
flowers!" Merry maiden! who art idly wast-  
ing the precious moments so bountifully  
upon thee, see in the thoughtless, impulsive  
child, an emblem of thyself. Each moment  
is a perfumed flower. Let its fragrance be  
dispensed in blessings on all around thee,

and ascend as sweet incense to its beneficent  
giver. Else, when thou hast carelessly  
flung them from thee, and seest them reed-  
ing on the swift waters of time, thou wilt cry  
in tones more sorrowful than those of the  
child, "bring back my flowers!" and the only  
answer will be an echo from the shadowy  
past, "bring back my flowers!"

CHARACTER OF THE DUTCH.—It is very  
well known that a habit prevails almost ev-  
ery where of underrating and disparaging  
Dutch character and Dutchmen. Holland,  
though occupying a territory not larger than  
the State of Maryland, was the first among  
the nations of Europe to take a stand in favor  
of liberty, and, single-handed, maintained a  
sixty years' war in its defence, against the  
greatest odds. At a time when France and  
England were yet enveloped in bigotry and  
superstition, Holland had achieved for her-  
self civil and religious freedom, and opened  
her bosom as an asylum for the oppressed  
Huguenots; while others, the pilgrim fathers,  
sought refuge from persecution in the  
wilds of America. Holland, for a time, took  
the lead of all surrounding nations, in com-  
merce, in science, in arts, and in arms. For  
the invention of the telescope, microscope,  
thermometer, pendulum, gunpowder, and  
printing, the world is indebted to the Dutch.

Do Good.—When? Now. Where?—  
All about you. What shall I do?—Clothe  
the naked—feed the poor—visit the afflicted.  
speak a word of encouragement to those who  
are struggling with poverty, to young men  
just starting in life. There are a thousand  
opportunities of being useful, if you have  
right feelings and are disposed to do good.  
Wherever you look, in whatsoever path you  
tread you may be useful. All have the  
means to do something, the poorest and the  
feeblest, the oldest and the youngest. Let  
usefulness be the great object of life.

## GEMS FROM THE PERSIAN.

The horse that is ever bounding, makes a  
short journey long. The man who is ever  
vaunting performeth little.

Muscles open their mouth only to swallow  
the pearls dropped from the stars. Wise  
men open theirs only to utter words more  
precious than pearls.

The King has many servants but no friends.  
The Arab has no servants, but he has his  
horse. The Arab is richer than the King.

The rose is sweetest when it first opens  
and the spikenard root when the herb dies.  
Beauty belongs to youth, and dies with it,  
but the odor of piety survives death, and  
perfumes the tomb.

The fishes are mute, lest they should re-  
veal the secrets of the great deep. Solomon  
knew them, and yet he died.

The traveller in the desert, when his camel  
runs his nose into the sand, throws him-  
self upon his face and death flies over him.  
What the prudent man sees the Viziers do,  
that doth he likewise, and so saveth his  
head.

Fire createth all things and destroyeth  
all things. A little is life, a great deal is  
death.

Love is like a diamond with a flaw in it.  
It is precious, but imperfect.

Wine is good in the city, but bad in the  
desert. It makes wise men foolish, but it  
makes not fools discreet.

The Nightingale sings not by day, for  
then the angels sleep. They wake with the  
stars, and she clears them in their  
watching.

Life to the young, is a fairy tale just open-  
ed—to the old, it is a tale read through, end-  
ing with death.

The wise man was asked what cure a  
misfortune, and he answered—death! A fool  
was asked the same question, and he answer-  
ed—nothing.

A sage and a poor shepherd looked for  
truth. The sage searched for her among  
the stars. The shepherd found her at his  
feet.

Poetry is like a mirage. It vanishes  
small things, and gives to common things  
singular forms.

Happiness, like a snail, is never found  
from home.

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